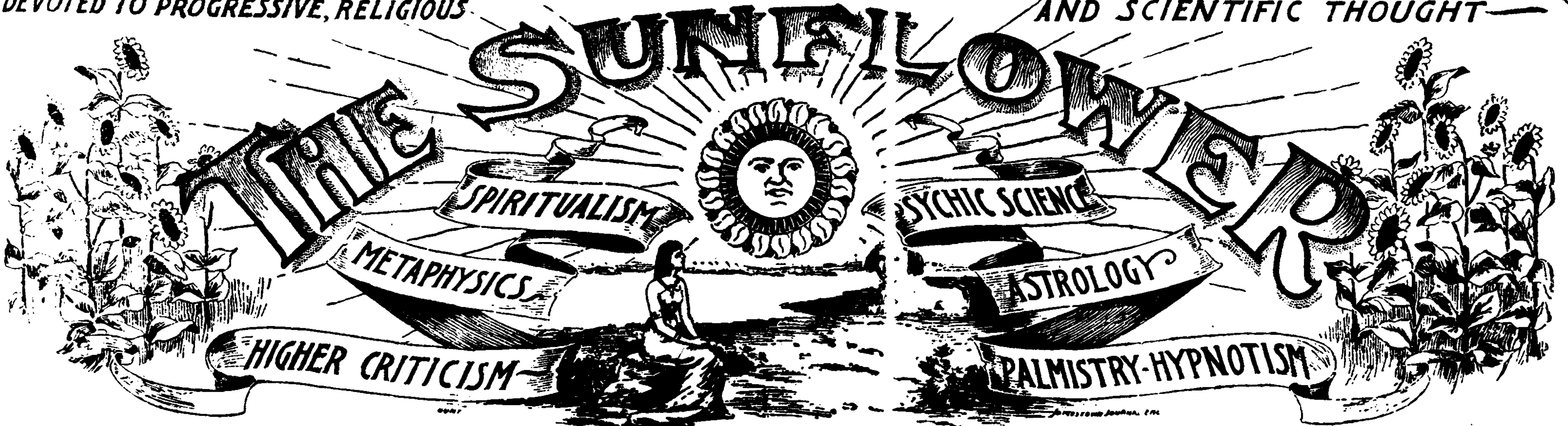


DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



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LEADING IDEAS OF GREAT WORLD-FAITHS.

J. P. COOKE.

Buddhism has been called the Protestantism of the Orient. In one point of view it was a reaction against the priestcraft and the abuses of the Brahmin caste and its privileges. But in another and a deeper point of view, it was a forward step in the progressive movement of religious thought which we may trace in the religions of India.

In the former aspect, it is the record of the ethical instinct from the minimal and anti-social results of the earlier religion and a protest against idolatrous rites and observances.

Pantheism has two aspects. It may be regarded as religion in which everything is consecrated by the presence of the Inner Life in it, which is of God; or a religion in which everything vanishes in God, the Inner Light—which is beyond time and space conditions.

Buddhism unflinchingly consecrates the world. A Brahmin always wipes a seat before he sits lest he should kill a god or some form of life—which is God. And yet nothing is bad enough for a "Sudra"—or a "Pariah"—that is a poor, dishonored human being.

Buddhism is the recall of the religious consciousness to the heights of the spirit. It is ever a witness to the Living Light—the Goodness of the Spirit—the Bliss of Nirvana. The natural and inevitable reward of sincere goodness.

Every great teacher or leader lays stress on some single word or symbol. It is his word of power, of might, the key to his spiritual position.

Zoroaster's great word was "Purity." Menon's was "Justice." Plato's was "Harmony." Socrates was "Reason." Jesus' great word was "Love." The Master word of Siddhartha, the Buddha, was "Renunciation." Sacrifice your lower self that you may emancipate your whole being from death and hell; from darkness and hate. It rests with yourself he says, to become a son of Light and Goodness. Why then hesitate?

From the lower, sensuous pantheism he recoiled. He saw truly, that so far as pantheism lending its sanction to the deification of human and animal forms or of any and every material object, its true teachings would seem to be that only by abstraction from the finite, by the mental annulling of the forms and phenomena of a world which is nothing but illusion, can we hope to get near to God, whose Being is a purity of life of which we cannot adequately conceive.

So far, again, from finding in pantheism the basis of a morality which consecrates existing faces, and practically asserts that whatever is right it would be much nearer the truth to say, that its ethical result is, logically, that whatever is, is wrong; and that only by emancipating ourselves from the thralldom of custom and sensuality, by the obliteration of illusory social distinctions and inequalities, as of caste, can we possibly rise into union with the true spirit of Life—the actual Divinity.

It seems from this point of view, that Buddhism was a reaction against Brahmanism—a return to a religion of abstraction and a morality of renunciation which was the legitimate outcome of a pantheistic conception of God.

Theodore Tilton, once of Brooklyn, N. Y., wrote some beautiful lines called the "Lotus Planter." I sub-

join them, as they illustrate very well the reaction from Brahmanism to Buddhism in the concrete. The argument from humanity often hits the point to a nicety.

"A Brahmin on a lotus pod
Once wrote the holy name of God.
Then planting it, he asked in prayer,
For some new fruit, unknown and fair.

A slave near by, who bore a load,
Fell fainting on the dusty road.
The Brahmin, pitying, straightway ran
And lifted up the fallen man.

The deed scarce done, he looked aghast
At touching one beneath his caste.
"Behold," he cried, "I stand unclean!"

My hands have clasped the vile and mean!"
God saw the shadow on his face,
And wrought a miracle of grace.
The buried seed arose from death,
And bloomed and fruited on his breath.

The stalk bore up a leaf of green,
Whereon the mystic words were seen:
FIRST COUNT MEN ALL OF
EQUAL CASTE;
THEN COUNT THYSELF THE
LEAST AND LAST."

The Brahmin, with bewildered brain,
Beheld the will of God writ plain!
Transfigured in a sudden light,
The slave stood sacred in his sight.
Thenceforth within the Brahmin's mind
Abode good will for all mankind.

[This delicate lesson in the "Life of Truth," we owe to Theodore Tilton; but instead of saying "Peace be to his ashes"—let us say "Progress to his spirit."]

Siddhartha, the Buddha, was, as I firmly believe, one of the greatest ethical philosophers and moral teachers that humanity on this earth has ever brought forth. Devoted in his unselfishness. The great principle of brotherhood was rooted in his heart. We of the Twentieth Century are just beginning to realize it and to endeavor to propagate it. We call it Altruism. The names change, but the thing-in-itself, is an eternal principle. It is a truth of the Spirit.

"Nirvana" to Buddha, is the central sphere of Light—the Celestial Heavens as we call it. The atmosphere of the Living God. The many spheres of thought are between us and that blessed condition of the spirit. Isaac Newton has well said:

"My friends, the wisdom of God passeth your understanding; but this I can say, that as a man has a mind to use according to his will, so also has a spirit this power; and as a man comprehends that he is merely a gifted being descended from the righteous One, he is talented in science, or I might say, has he strength in any direction beyond another, even so he hath greater tasks imposed upon him, and greater trusts to discharge; for with light comes also the shadow of thought, and this thought is your spirit's guide, either for good or for evil—but, I pray me for all,—good."

Buddhism, like other religious reforms is at once, a return and an advance. It reproduces the pure ideas of the past but with the deeper meaning which history and experience have infused into them.

As Dr. John Caird, of Edinburgh, says: "It reasserts the negative element involved in pantheism and exaggerates it till not only every finite and anthropomorphic ingredient, but every vestige of positive thought (i. e. of materiality, Ed.)—vanishes from the idea and we seem to be left in the absolute negations of Atheism. But this is only seeming—for we are then in the spirit of Light, in which there is no darkness or form of matter at all, his

We find that the emptiness to which it seems to lead is a Pleroma of living light—one in which the fullness of divinity is ever dwelling, and that, at once in what it denies and in what it asserts, it constitutes a necessary step in that process of development which is to be traced through the religious history of the world.

It is of the very genius of this philosophy of the whole that leads away from Idolatry. What is Idolatry? It is the refusal of the love and praise and gratitude of the love and praise and gratitude which are due to God, the giving of it to one or more creatures. It is demonstration that it is the Life, Mind, Love, Genius of the "Whole" universe that has blessed and is blessing one. It is this power, or Over that has given us our every capacity for knowledge, love, affection every joy of existence. This capacity of the spirit is within you. Function of the Inner Life.

Go where you will, be where you may, in the wilderness where there is no temple, far away from a priest, alone under the all-co-sky, it is alike. The God worshipped is spirit, is intelligence, truth, love; the heart that these worships.

Divine worship is a flame in the individual heart; it is a fountain in the private bosom, where individuality there is no individuality. It is a flame in the individual heart, where individuality there is no individuality. It is a fountain in the private bosom, where individuality there is no individuality.

Buddhism is a flame in the individual heart, where individuality there is no individuality. It is a fountain in the private bosom, where individuality there is no individuality.

He does not touch our eyes with love

The churches of the earth have never done their whole duty, fact, by generating an aristocracy of formal, creedal believers, a family of the elect; it has done it could to break up the human family. And yet, here and there in little spots in different parts of the world, you will find these scattered groups of men and women meeting together without distinction of lot or person, and bound together by a love so simple, sweet and true that all the hospitality of the cannot drive them asunder. even the churches have spoken the great All-Father—the giver of life and of the angel ones, the I-thers and helpers of all, and of the heavens that opens to all, the immortal destiny.

In Buddhist lands as well as in Christian, slow and weary is the process of educating man out of selfishness—it is hard and laborious beyond our telling or conceiving. But it is done and doing for generations—slowly, gradually, by and by, in various stages. The time comes when each one of the world's faiths will fulfill its end gloriously than it has yet, and does, each will prepare its way for the next, until at last we shall have on the earth a human society of the same. A society of men and women who are spiritual brothers and sisters, mutually dependent and mutually faithful. Then the question of the ages will be answered. Kingdom come! Thy will be done on earth as it is in the Holier Worlds Beyond.

"He has tremendous power just, as Progress is the endless desirability of the human spirit. The spirit world is not far off, but

PROGRESSION THE LAW---MAN THE ULTIMATE.

B. P. MORRIS.

There are four planes of material existence, one above the other. First, elementary; second, chemical; third, vegetable; fourth, animal. And it is impossible for matter to pass directly from the lowest to the highest group without passing through the intermediate group. These material conditions of unfoldment in matter are associated with higher forces, and impelled by the same great law of organic progress, eventually evolved still higher forms of life.

Thus is beheld the evolution of spirit individuality from out of the lower conditions of elementary life. It is found that man in his spiritual nature, stands unrivaled amid all finite existence. In this display of material unfoldment you can fully recognize the wonderful forces of nature operating with such beautiful regularity through the immutable decomposition of matter liberates and develops a force capable of raising other matter from a lower to a higher condition. Therefore through the agency of Life, Death, Decay and Decomposition, these primaries have been continually progressing, individually and collectively, from the lower to the higher forms throughout unappreciable ages. And each successive manifestation of growth, death and decay, projecting them forward in the scale of existence into higher capabilities of organic life; or in other words, setting free a force capable of raising the constituent properties from a lower to a higher plane. And, too, as plane succeeds plane in the scale of material conformation, we find not only an increased degree of organic development, but likewise an increased number of primaries aggregated together as one of the final causes of this advanced growth.

This material law of progress in its four-fold nature, does not stop at the development and sustenance of the material body, but is equally of kindred elements of a substantial spiritual body, in time, and likewise in the eventual elimination of this spiritual from its material environment, prepared for higher duties in a more spiritual realm, corresponding to its more ethereal and vital properties. Thus the spiritual body is the result of an organic law of growth, by the supply of material from kindred elements, as is the outer or material body. This divine life within is termed the soul, or spirit, *per se*—the intelligent principle which is destined, in the etheric encasement to outwear immortal destinies in the ethereal realms, beyond the confines of time, the mortal body, which has been laid aside forever. Death, therefore is not a termination of human existence since creative intelligence performs no bootless task, and evolves no forms but for specific uses. Hence, what is termed death is but an incident of time—an event greeted by many as far too sorrowful—in the everlasting life line of the human soul.

"Men are columns left alone
Of a temple incomplete."
Hence the experiences and attainments of earth life, lay the foundation on which the next commences retaining all the advantages gained by experiences while in the physical form, growth, development, expansion; as Progress is the endless desirability of the human spirit. The spirit world is not far off, but

near, around and interblended with our present state of existence. Individually the spirit world, like the physical, necessarily includes all the grades of character from the lowest to the highest. Happiness and misery, therefore, depend on individual states rather than on external surroundings; hence there are as many gradations of each as there are shades of character, each one gravitating to his own place by the law of affinity.

"Men shape themselves, their joy or fear,
Of which the coming life is made;
And fill their future atmosphere
With sunshine or with shade."

It is desired to impress on your mind the fact that communications from the spirit world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth; but on the contrary, partake unavoidably of the imperfections of the minds from whence they emanate, and of the channels through which they come.

No inspired communication, in this or any other age, is authoritative any further than it expresses truth to the individual consciousness—for soul consciousness is the highest and final standard to which all inspired or spiritual teachings must be brought for final judgment.

Keep in mind that inspiration, as influx of ideas and promptings from the spiritual realms do not constitute a miracle of the past or of the present age, but a perpetual fact, the ceaseless method of divine economy for human elevation. That all angelic and all so-called demoniac beings who have manifested themselves, or interested in human affairs, in the past or in the present, were and are simply disembodied human spirits in different grades of development. That all so-called, authentic miracles in the past, such as raising the apparently dead, the healing of the sick, the moving of physical objects without visible instrumentality, etc., were produced merely in harmony with universal laws; and hence, as these laws are uniform and eternal in their operation, may be repeated at any time under suitable conditions. That the cause of all life and of all intelligence, are to be found alone in the internal or spiritual realm, and not in the external or material world. That the chain of causation leads inevitably to a creative spirit, who must not be only a fount of life or love, but likewise a forming principle or wisdom. As I study the laws of a creative intelligence, I have a more ennobling conception of humanity, a more lofty appreciation of the majestic universe of which we are all a component part, and a higher reverence for the infinite intelligence, who is ruling in so much harmony and beauty. It teaches that this intelligence has given us a boundless field for the occupation of our faculties, with unlimited supplies as the reward of effort.

Thought, with its varied expressions; Achievement, with its rich contentment; Aspiration, with its sacred fires; Self-denial, with its victories; Hope, with its promises; Faith, with its yearnings and its rewards; Nature, in all her glory and tenderness; knowledge, in all its attractions; Art, in all its splendors.

The law of cause and effect is apparent in every phase of life; man grows upon what he feeds, mentally, physically; the energies of the innate divinity that projected and animated the germ begins at the accumulation and appropriation of knowledge; his thoughts take an upward flight, and in time, Wisdom asserting her prerogative, an equilibrium is established, as through the laws of being

(Continued on Last Page.)

LILY DALE NEWS.

City of Light Assembly at Lily Dale, N. Y. opens July 8th, closes September 2nd, 1903.

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Programs ready about June 1st.

ISABEL B. BATES, COR. SEC.

Every day brings something new in the way of camp arrangements or new people. The program is about completed and will be published next week. Nearly all of the dates have been arranged for and the rest will be held open for the chance of getting those who happen to be near us or in case we can get some celebrated speaker for a special occasion. Buffalo day will be July 18th instead of 9th as was at first planned.

Mr. Leo Manger, proprietor of the Grand Restaurant, 13 West Eagle street was here one day and with his wife looked over the arrangements at The Maplewood and leased it for the season. Mr. Manger has had an experience of about twenty years in the hotel and restaurant business and will be in a position to give satisfaction to the guests. He has already engaged competent help and will be well supplied with everything that will cater to the comforts of his guests.

Owing to a combination of events it was decided to postpone the Assembly edition one week so it will appear next week instead of this.

Mrs. Maggie Wildrick has returned from Jamestown. She has been quite sick but is slowly improving. Mrs. Hail has returned and is occupying her cottage on Melrose Park. Mrs. Mayer and her daughters, Miss Mayer and Mrs. Banta are occupying their cottage on Marion street for a couple of weeks. Ollie Norton and wife made a short visit at C. M. Carr's. The Misses Florence and Nellie Davis are here visiting their mother and may remain during the summer. Mrs. Esaphieve has arrived and is assisting in the correspondence, etc., pertaining to the Assembly. Mrs. Jack Wright has arrived. Mrs. Bigden will come soon. Mrs. May Manton and Mrs. Forbes will assist at the Jackson Cottage this summer. They both arrived this week. Fay Richardson and Lynn Nutting are here. Mrs. Litchfield of Bradford has rented Mr. Merritt's cottage on Second ave. Mrs. Craig has rented the Barn cottage on Second ave. Mrs. Litchfield and Mrs. Reynolds were here looking up cottages.

Mrs. Minnie Rannie spent a few days at Buffalo. T. J. Skidmore and a short business trip to Montebello, Penn. S. J. Richardson has gone to the Allegheny Oil fields to look up some oil leases. Elias Richards has been to Olean in connection with his interests in Mexico. A Gaston made a lying visit to the grounds. Mr. Camp, of Buffalo, representing the Underwood typewriter spent a day here on business. He was captivated with the grounds and says he will be back this summer. Mr. and Mrs. Pemberton of Fredonia are fixing up their cottage on North street.

Mrs. Pettengill has returned from a business trip to Cleveland. While there she purchased new crockery, etc., for The Maplewood.

Arrivals: F. Corden White and wife, Mary J. Ramsdell, Mrs. Smith, and family. Mrs. C. N. Wilcox is stopping at the Dedrick Cottage. She is ailing and is here for treatment.

Among the recent visitors are Mrs. Lynn Nutting, F. G. Neelin, J. C. Scheu, Lafayette Todd.

F. W. Foote and family spent Sunday at The Sunflower home.

We understand that Mr. E. G. Rose, of Cleveland, has been quite sick. Better come to camp and get well. Brother Rose, it is as pleasant here now as it is during the session.

The following letter will be of interest to our readers: You will be pained to hear that David Sherman lost his only sister and her husband the first of the week by fire. She almost overcome by gas, awoke her husband and also lighted a match. The explosion was terrific. He went out through the window badly burned and cut by the glass. She ran down stairs followed by her son, who tried to extinguish her burning clothes. It was done by putting the only garment he wore around her and a friend took her to her brother's home at 3.30 a. m. in this condition. She was kindly cared for by physician

and friends, but expired in a few hours. Her husband surviving her forty minutes. The funeral took place four days later and was the largest ever known in the town; he being of four degrees of masonry and she being connected with the church and four societies and lodges."

We know we speak for our readers when we express our sympathy with Brother and Sister Sherman.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Wednesday evening, May 20 Victor Wyldes occupied the Temple rostrum. The audience was not very large, yet those who were present were the recipients of a grand intellectual treat in the discourse that was given through the guides and inspirers of Mr. Wyldes.

Dr. F. O. Matthews continues to hold very interesting meetings at Chapel on Allen St. near park Ave. Report of those who attend state that good audiences are in attendance at the services conducted by Dr. Matthews.

Mrs. Jennie Darch, a former resident of Buffalo, who has for the past year been residing in California, has now returned to Buffalo and is stopping with her sister on York St.

I understand that Mr. and Mrs. Chase close their meetings the first of June for the summer. Mrs. Chase is kept quite busy in her work of private readings and the home circle Tuesday evening are well attended. Mrs. Chase resides at 241 E. Eagle St. Mrs. O. W. Grant, 135 Prospect Ave., clairvoyant and trance and business medium is kept busy with her mediumship and her regular patrons speak highly of her work in business lines.

Sunday, May 17, Mrs. Carrie E. S. Twing occupied the rostrum at the Temple, corner Jersey St. and Prospect Ave. Both morning and evening and after the singing and reading of a poem Mrs. Twing gave an interesting talk upon the life and experiences of Abby A. Judson, who, though brought up under the line and teachings of the Baptist faith and creedal belief, was led up through her studies into the principles of life and having a deep interest in the welfare of humanity Miss Judson sought to do all she could for same. Mrs. Twing, in her lecture portrayed a marked ability in Miss Judson to do and accomplish her work in liberalizing the minds of the people.

Saturday evening, May 16, a card party and dance under the auspices of "Harmony Circle" Chas. S. Hulbert President, parlors 374 Connecticut St. A goodly number were present to participate in the enjoyment of the evening. Your correspondent noticed one very essential point that was carried out by Mr. Hulbert, and that was, that he put forth quite an effort to notice and give hand shake and hearty greeting of welcome to all present. Good music was furnished and there was manifested a good deal of mirth as well as liveliness during the evening and all were intent on having a good time and there was no lack on the part of the management that hindered in gaining such results.

Mr. and Mrs. A. L. Knight buried their daughter, Marie Franklin, age 23 years Wednesday; she was a great sufferer and left three children.

A Card From the N. S. A.

Kindly give space in your valuable paper for the enclosed card. In my former letter giving directions for reaching the Brooklyn, N. Y. Cemetery in which repose the remains of the Fox Sisters, the word "Tremont" station should read Terminal station. A word to the sympathetic public concerning the N. S. A. Mediums' Relief Fund; in spite of all we have said in regard to this fund, it seems to me that those who desire to see needy mediums cared for do not realize that every penny sent to us for that fund is used for relieving the needs of aged, destitute or sick mediums in need. Contributions to this fund are amazingly small—only one dollar during the entire month of April, and that from a soldier in the Philippines who regularly contributes.

MARY T. LONGLEY, Secy.
600 Penn. ave., Washington, D. C.

Low Rates Every Sunday.

D. A. V. & P. R. R. Every Sunday during spring and summer, agents of the Dunkirk, Allegheny Valley & Pittsburgh R. R. will sell tickets at reduced rates between points where passengers can go and return the same day. 111-3t

Mediums Who Will Attend the Assembly.

Mediums who will attend the Assembly (season and desire their names to appear in this list, name and Place of Mediumship to this office)

TESTS.
F. Corden White.
Mrs. M. A. Enches.
Mrs. Maria Carpenter.
Mrs. Mina S. Seymour.
Harriet H. Danforth.
Chas. S. Hulbert.
Mrs. L. G. Read.
Mrs. Mary J. Ramsdell.
Mrs. Nellie Warren.
Mrs. E. H. Thompson.
Mrs. Maggie Turner.
Mrs. Estelle F. Baillet.
Wm. A. Arent.
Mrs. Mary A. McFarland.
Mrs. C. D. Greenmeyer.
Mrs. B. B. Rymer.
Mrs. J. J. Crilly.
Mrs. M. E. Lane.
Mrs. Addie R. Duff.
Mrs. A. M. Zoller-Lees.

HEALERS.
S. J. Richardson.
Mrs. A. A. Cawcroft.
Chas. S. Hulbert.
Mrs. E. R. Nugent.
Mrs. M. E. Lane.

TRUMPET MEDIUMS.
Mrs. M. E. Lane.
Mrs. J. de Bartholomew.
Frank McKinley.

MATERIALIZING.
Mr. and Mrs. A. Normann.
Mrs. D. Miller-Wilcox.
Mrs. B. B. Jernerson.

PHYSICAL SEANCES.
P. L. O. A. Keeler.
D. E. Jernerson.

SLATEWRITING.
A. Normann.
P. L. O. A. Keeler.

PALMISTS.
Harriet H. Danforth.

ASTROLOGERS.
N. H. Eddy.
A. O. C. Pfuhl.
J. N. Larson.
Mrs. M. Mayer.
John Plegging.
G. W. Baillet.

"He prayeth well who loveth a well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

No man can live a life of beauty
and be joyous and peaceful unless
he lives in exact justice in all
his relations with his fellow-beings.
Are you living such a life?—Ex.

"In the spirit world we are intensely active; what we do here we do there, only far more perfect, and all is more real, more perfect, on higher, serener, intenser levels."

"Where dost Thou tarry, God?" I tried;
"I've sought thy presence far and wide,
In thought I've ranged eternity,
But still, alas! I find not thee.
Wilt thou not show me where thou art?"

"Look," answered God, "in thy own heart."

—Susie M. Best.

The thirst for the infinite proves infinity.—Victor Hugo.

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Westfield, N. Y.

STRANGE POWER OF A LITTLE GIRL

Lola Cotton is an extraordinary child. She does not know that she is extraordinary from any other 6-year-old child.

There are some of the strange things she can do.

Blindfolded and with her back turned toward the other occupants of the room, she will name and describe articles selected by any person present. She does this with accuracy and with a rapidity that astonishes the listener. When she sits in the back of her mother's answers could not come from her. Her satisfactory clearness and accuracy in nearly every instance is a fact that is desired.

She gives correct answers to the most difficult questions, both in arithmetic and algebra, without an error in calculation.

Blindfolded and with back turned toward the blackboard she will direct the "Chess Knight's" moves, and the person with the chess pieces it swiftly from field to field, until the entire 64 fields are covered in as many moves, as the chessman, concluding at the same point. Over this network of chess moves little Lola leads the chessman. This she does with accuracy, although the fact that she is a child is a fact designated as a fact. It is necessary that she should be able to do 4096 combinations of chess moves.

Lola does the things that a child of 6 years old child in New York would do.

She knows more than she should know, knowing nothing about the secret lie in the unconscious influence of her brain to the controlling influence?

All that Lola does is performed in the presence of her father, J. L. Cotton. The questions answered by her are asked by him, although suggested by other persons. Mr. Cotton says the system is that of thought transference, that his blindfolded daughter's brain is in such marvelous intimate communion with the workings of his own that she can follow his thought while his eyes move from one object to another, and while they are resting upon some one thing she will instantly know what the thing is, and will name it. He states that she herself will hold the chessman, and blindfolded, mark the Chess Knight's moves with as much ease as she directs his moves when he holds the crayon. She does this, he says, by reading his mind with a rapidity that keeps pace with his own thought.

Indeed, Mr. Cotton says that Lola can do any mathematical or chess problem with which he himself is familiar, and that she can describe and copy while blindfolded that is within the range of her powers of observation.

She has never been to school and does not know how to read or write.

Mr. Cotton says he has been interested in many years in psychological matters, and one day, watching the child—then four years old—at play, he wondered if he could exert unconscious influence over her. He made her commanded her to take up certain things and lay others down, and the experiment proved successful. Effort to affect her brain, he proceeded cautiously and by degrees, in the meanwhile subjecting her to medical examination to be certain that no injurious results had followed. Lola is the only child of Mr. and Mrs. Cotton. She was born in the Allegheny Co., N. Y.

Those Lesser Lives.

We believe that all the better class of our readers not only endorse but also highly recommend the stand you have taken in behalf of the birds and other animals. The occasional articles on Nature are in the right direction for they serve not only to educate in a technical way, but also to make us more considerate and humane toward the lives below us.

The birds and animals are our friends if we only make them so. "All life is sacred," says the higher Hindu teaching that we have fallen upon days that beget a similar sentiment. The moral sense begins to quicken among us, but the time is yet far away when we shall no longer be referred to by the Oriental heathen as "Western barbarians."

Men kill and destroy indiscriminately, not wholly for human needs but as a pleasure and pastime, the latter more frequently. The gun is

An Old Favorite

OTHELLO'S DEFENSE

By Shakespeare

IN the following extract from Shakespeare's well known tragedy "Othello" means deportment, "antree" are answers, "anthropophagi" means man eaters and "intestively" is attentively. "Had made her such a man" may be read to mean "had made such a man for her" [Desdemona] or "made her husband a man."



MOST potent, grave, and reverend signiors,
My very noble and approved good masters—
That I have ta'en away this old man's daughter,
It is most true; true, I have married her:
The very head and front of my offending
Hath this extent, no more. Reade as I in my speech,
And little best with the deep plague of peace:
For since these arms of mine had seven years' pith,
Till now some nine moons since they have used

Their dearest action in the tented field,
And little of this great world can I speak,
More than pertains to feats of broil and battle;
And, therefore, little shall I grope my way
In speaking for myself. Yet, by your leave, O God,
I will a round unvarnished tale deliver
Of my whole course of love; what dress, what charms,
What conjuration, and what mighty magic,
For such proceeding I am charged withal,
I won his daughter with.

Her father loved me; oft invited me,
Still questioned me the story of my life,
From year to year; the battles, sieges, forts,
That I have passed.
I ran it through, even from my boyhood's time,
To the very moment that he took me to his bed;
Wherein I spoke of most disastrous chances,
Of moving accidents, flood and fire,
Of hairbreadth 'scapes, of imminent death threats,
Of being taken by the insolent foe,
And sold to slavery; of my imprisonment;
And portance. In my travels, I have seen
(Wherein of antres vast and deserts idle,
Rough quarries, rocks, and hills whose shapes
It was my hint to speak)—such was the process,
And of the Cannibals that eat each other,
The Anthropophagi, and men whose heads
Do grow beneath their shoulders. This to hear
Would Desdemona seriously mope;
But still the house affairs would draw her from me,
Which ever as she could with me discourse,
She'd come again, and with a steady eye,
Devour up my discourse; When I came home,
Took once a pilant hour; and then would she
To draw from me a prayer or earnest talk,
That I would all my pilgrimage detail,
Whereof by parcels she had something heard,
But not intently; I did consent;
And often did beguile her of her tears,
When I did speak of some disastrous chance,
That my youth suffered. My story being done,
She gave me for my pains a world of sighs;
She swore—in faith, 'twas strange, 'twas wonderful;
'Twas pitiful, 'twas woodcock. I told her
She wished she had not heard it; yet she wished
That heaven had made her such a man; she said,
And bade me, if I had a friend that loved her,
I should but teach him how to love her;
And that would woo her. Upon this point I spoke,
She loved me for the dangers I had passed;
And I loved her that she did pity them.
This only is the witchcraft I have used.

always suggestive of death and wantonness—yet even in these peaceful days, when no lurking danger demands its presence, it is still in evidence, and it means death, the killing of something inoffensive and wholly defenseless except in flight or isolation. Is it any wonder that our birds and lesser animals are shy and suspicious?

When New Zealand was first settled by the English, it is said the native birds had no fear of man. They seemed to know that the native Maoris had no design upon their lives and are described as half domestic, even in wild life. Not so with our civilization it is yet too selfish. We forget that these lesser lives, these feathered friends that "sing about the door," make the woods cheerful with their summer roundelays.

"While below
The squirrel with paws and foam
erect.

Chirps merrily."
We forget that such as these are entitled to "Life, liberty and the pursuit of happiness" quite as well as ourselves. On the other hand, we are even prone to deny them the privilege of living, and often to sordid and parsimonious to grant the small gratuity of even half a cherry from our cheap and bountiful stores.

We may well congratulate ourselves that our laws begin to frown upon such wanton cruelty. But the gun is not wholly eliminated from the life of sports. The restless boy is given his initial lesson in thoughtless cruelty by the air gun and, told that he may shoot sparrows, those industrious little foreigners, because the law does not protect them but rather encourages the war for their extinction. We are often told they drive our native birds away, rob their nests and defile our habitations. That they are scavengers we admit—but that they are also useful we affirm. The law should protect them, yes, even the "century living" crow and

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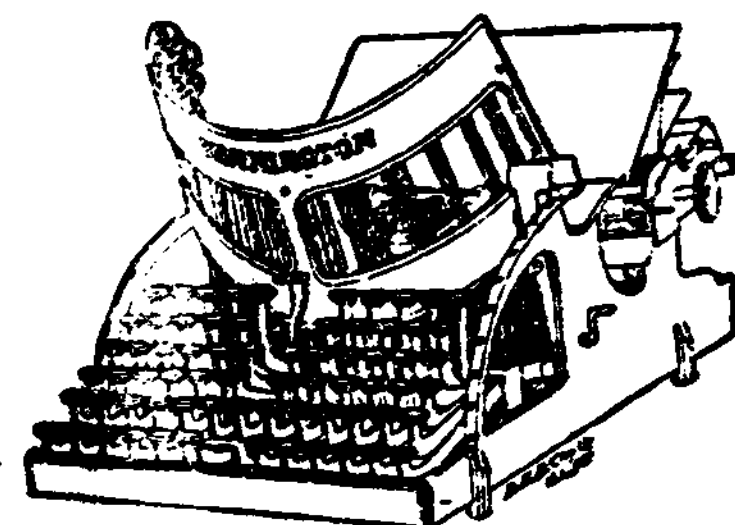
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INTOLERABLE HERESY.

Letter of Sunflower.

Many of your readers are aware that the Fredonia Advertiser is a democratic county paper; and has for many years been a local favorite with liberal people, (even those of opposing politics), because it has been open to the free and fair expression of convictions, on all subjects in which the people are interested, irrespective of politics or religion. This gives readers a chance to learn the facts, and theories of different cults, and conflicting intellects, and leaves each reader to judge for himself and accept what seems best to him. By invitation of the Editor, A. Hilton, I wrote for it for 25 years. He never objected to publishing anything I sent him; but, it was well-known, that he did not believe as I did, religiously or politically. But I was always free to express my convictions, in the clearest and strongest manner. This liberal common sense policy won the Advertiser many friends and some subscribers. I felt an interest in the prosperity of the paper, not because I was one of its contributors, but because the free and just spirit it represented was, in my judgement, a benefit to the public.

The paper was in a limited way, an educator, not alone in political lore, but in ethics, religion, sociology, popular science and spiritual mysteries. No paper can be fairly considered an educator of the people, that neglects to present all sides of all unsettled questions in which it deals, giving each advocate a fair opportunity to present the best evidence in support of his creed, either in religion, politics or sociology. Of course there must be a limit to all of these, according to the space room in the paper. But if one side of any question is presented, and not the other, the readers are not educated, but stupefied, and cramped into a groove of prejudice, ruled by the authority of ex-parte opinion. No man is fit to vote who reads and hears but one side of the party question. No one is fit to give an opinion on religion, free thought, infidelity, or Spiritualism who never read or examines but one side of the question involved. In reading the spiritual numbers one get all sides of the questions, and is prepared to judge between differing theories. But one who reads a religious paper, that never permits the free criticism of its creed, or the clear presentation of opposing doctrine, and confines his reading to its sectarian organ, is totally unqualified to pronounce an opinion.

In writing for the Advertiser I have endeavored to present such facts and comments as I thought would be acceptable to many readers; and useful as well. I have not sought to disturb the religious peace of anyone, or make any unfair, or unkind criticism upon the various religious systems, or the faith of any sincere worshipper. I do not think I have written anything that should be offensive to any true Christian, of whatever creed, or cult. A bigot who prefers his creed to truth is not a Christian. But I have not, I think, offensively meddled with any religious ideals, worthy the name. For the past two years I have written with regularity for the Advertiser and Union at quite a cost to myself, and without pecuniary reward. I was therefore quite surprised, some three weeks ago, to receive notice that my last two letters were regarded as an attack on the Christian religion, and could not, under any circumstances go into the Advertiser and Union. I may be wrong in my impression—as I am not a test medium—but I strongly suspect that some outside meddling has had a hand in the matter. Editors are seldom "free moral agents," (except our free spiritual editors, and they are not always). A class of second and third rate clergymen frequently exercise their piety by dictating to editors.

Often this petty meddling is accompanied with threats. They know that with the members of their Trusts their word is law, and if they say the word the whole body of moral slaves may join in a boycott against the paper. Editors, of course, do not like to face such a threat; and so they obey orders, and close their pages against anything not pleasing to the gospel tinkers, who have no better word on hand than to use their sacred office to crucify the truth. I do not say this was the cause that actuated the editor of the Advertiser and Union. But it

is quite natural to infer it, as a probability. The subjoined is one of the rejected articles, and the readers of the Sunflower, who, I think, outnumbered the readers of the Advertiser and Union by a thousand or more, can judge of the merits and demerits of the same. The other rejected MSS. may find a reading constituency of ten times the number it would have had if published in the Advertiser and Union for which it was written. If this letter is heresy will any critic point out the offensive passages? If the Advertiser and Union rejects such an article what could I write that would be acceptable?

It is just this blind prejudice and unfair attitude of the small calibre theologians, and the dictatorial meddling of its professional executives, assuming authority over the affairs of others, tinkering with the press which they are incompetent to direct, that makes infidels, and disgusts intelligent readers, with the whole system of dogmatic Christianity. But we should not judge a system by the folly of some of its professed friends. Because a pious banker is found guilty of fraud, in financial affairs—even though he use his religion as a cloak for sin—we are not justified in charging his conduct to the influence of religion.

Because a class of narrow-minded, clergyman misrepresent the Christian religion, and use their position to stifle reason, and crucify truth, in the interest of their bread and butter, we are not warranted in condemning the religion which they dishonor. There are thousands of high-minded, rational, broad-souled and truly representative clergymen, who love truth more than creeds, and treat all questions fairly. And these are the saviors of the church. I have no fault to find with the Advertiser and Union. I have tried to help it, and am relieved from a good deal of labor by their action against me.

LYMAN C. HOWE.

Murder, Suicides and Saloons.

THE REJECTED MANUSCRIPT.

In spite of the Spiritual illuminations that radiate from religious centers, Easter has a moral eclipse in Buffalo.

At a meeting of the Methodist ministers of Erie Co. at the Y. M. C. A. building, Monday the 13th they discussed the Sunday crimes and the causes in the light of Easter horrors. I cannot better report it than to quote a portion of their utterances as follows:

"On Easter Sunday Buffalo added to her unenviable record of crime, two murders, one attempt at murder, two suicides, and two attempts at suicide. The two murders were committed by a man infuriated by the effects of liquor. The attempt at murder, and one of the suicides, was by another man enraged by strong drink. The liquor was undoubtedly purchased in a saloon open contrary to law. The other suicide and the attempts at suicide, were by three women who were members of resorts of vice, victims of the, ceaseless traffic in bodies and souls, fostered by the saloon power, and assisted and protected by some unknown influence whose power seems impregnable."

These guardians of public morals regard this state of affairs as due to the failure to enforce the Sunday laws. They say that "Sunday laws regarding liquor selling are absolutely ignored in Buffalo." "The wholesomeness of the Sunday closing law is apparent to all who study the conditions in our great cities. The opening of the Saloons on Sunday is the direct cause of many crimes and accounts for the increased numbers of Sunday arrests and Monday trials, in public and sunrise courts."

They "appeal to the judges of the various courts to see to it that the penalties of the law be administered," etc. This effort on the part of the Methodist clergy of Erie county is an illustration of practical religion.

Whether they succeed in awakening the administrators of the law and securing a reform in the interest of good morals and social order, or not, the effort is a worthy one; and the influence of such a body of men ought to count for something in the conduct of affairs. But the question that presents itself to a justice is why is the traffic in drink and women as an agent of evil on Sunday than any other day? Why should the influence of strong drink cause more to commit murder on Sunday than more than on any other day? Does liquor induce a worse state of mind

brain on Sunday than on Saturday or Monday?

Does the day exert a criminal influence on men befuddled with liquor? If it does, would it not be better to abolish it, or reform it, so that it will behave as well as other days? Does the influence of Sunday cause men to drink more than they do any week day? Or does it have a different effect on that day because it is Sunday? Or is it because they have more time to drink, because the order of nature is not maintained on Sunday as it is on other days? "Satan's chief still for idle hands to do." If the mind and body are fully employed they become healthy, and seek some vocation to adjust them to a different order of life; and, even though it be but one day, it changes the habits of notion in the brain, and nature seeks to adjust herself to the change. This causes a feeling of unrest, and the ignorant, low-bred, viciously inclined, seek employment—if not enjoyment—in the haunts of vice where mind and body are immersed in an atmosphere of crime and immorality with evil temptations. The saloon is bad enough at all times; but if Sunday makes it worse let the Sunday be reformed.

LYMAN C. HOWE.

PEOPLE WHO APPEAR OLD.

How They May Preserve the Beauty and Freshness of Youth.

People who appear old must expect to be considered so, and they apply the positions with every appearance that reality has struck them—and that they have gone to seed, they cannot expect favorable consideration. If gray haired applicants for positions would appreciate the value of appearance and would "brace up" when they look situations—go "well groomed" and well dressed, with elastic steps, showing that they still possess fire, force and enthusiasm—they would eliminate an obstacle greater than their gray hairs.

We think ourselves in incapacity for looking for signs of age and dwelling on them, and the body follows the thought. We should, therefore, avoid the appearance of age in every possible way—by dress, carriage, conversation and especially by our attitude toward people and things. It is not difficult to preserve the buoyancy and freshness of youth, but it must be done by constant effort and practice. A muscular man expects to make only one or two important appearances a year and must keep up his practice. Youthfulness cannot be put on for a day if old age has had a grip on you for months. It is important to preserve the fire of youth as long as possible, to carry freshness and vigor into old age by keeping up a hearty interest in everything that interests you. Many of us seem to think that youthful sports and pastimes are foolish and before we know it we get entirely out of sympathy with all young life, and consequently really old, whatever our years. We must think youthful thoughts, associate with young people and interest them. When a person ceases to interest the young he may be sure that he is showing signs of old age.—Success.

A Shrewd Client. An amusing story is told among lawyers of a Wallonian peasant who had gone to law with a neighbor. In a conversation with his lawyer he suggested sending the magistrate a couple of fine ducks.

"Not for your life," said his adviser. "If you do you'll lose the case." The judgment was given in his favor, when he turned to his lawyer and said, "I sent the ducks." Astonishment on the latter's part turned to admiration when his client continued, "But I sent them in my neighbor's name."—London Express.

Simply Impossible. "Have you got the plans for your new house completed yet?" some one asked him.

"Not quite," he replied. "There is a difference of opinion between my wife and me as to the interior arrangements. She says the pantry is too large and that there are too many closets." Without another word the medal for the biggest lie of the evening was awarded to him.—Chicago Tribune.

His Idea Capacity. "I read somewhere the other day," said Mr. Henpeck, "that one of the big mercantile corporations pays a certain man \$1,000 for each idea he furnishes. George, I'd like to have a chance of that kind."

"Wretch!" exclaimed Mrs. Henpeck. "Do you want your innocent wife and child to starve?"—Chicago Record-Herald.

So Smart. "Gerald—May I kiss you?" "Gerald—Mother is the next door neighbor." "Gerald—That's all right. Your father is the next door neighbor."—Illustrated News.

Justice must be found.—Garrison.

WISE AND OTHERWISE.

These college boys are too much for me, said St. Peter, as he shut up the gate for the night.

What's the matter now, said a sympathetic friend. "Why, I let a lot of them in here a short time ago and they hardly got inside before they began to pitch quoits with their halos."

There are 150 different religious sects in the U. S. 145 Protestant and 5 Catholic.

My mother-in-law died on ship-board and was buried at sea. They weighted her down with a piece of coal to make her sink.

Is that so? Yes; I knew she was going there, but I never thought she would have to supply her own coal.

Some light is thrown on the possibilities of memory culture by an interesting recital contained in the autobiography of Robert Houdin, the famous conjurer. He taught his son to glance at, say, a shop window, and to memorize accurately as a brain picture, the window's contents. Then he would check and correct as he recited them off. On one occasion he was commanded to the Tuileries to give a performance before the French court. As he passed through the anteroom to the saloon he bade his son to note the contents of the bookcases and the arrangements of the room. Then at the close of the entertainment Houdin astonished his audience by giving an exhibition of what he called "second sight." Declaring his unfamiliarity with the Tuileries, he blindfolded his son and asked him to gaze through the wall and give him the contents of the bookcase by reading the titles of the books, and to describe the arrangement of the room. The lad accomplished the feat to the great astonishment of the court.

Why did the Devil never learn to skate? Where in hades would he find ice to skate on?

Worry is the first-born child of Fear, and it bears a strong family resemblance to its parent. Treat the Fear family as you would any other kind of vermin—get rid of the old ones before they have a chance to have progeny.—Atkinson.

"The eternal garb of the soul will radiate with beauty if the mind is cool, calm, serene and dignified in its actions."

Spiritualism Replies.

In one of our churches recently, Spiritualism was denounced as an enemy of God. It was classed with intemperance and other evils.

Such a declaration is not only unkind, it is untrue. We as Spiritualists, have as sublime a faith, though unwritten, as was ever formulated by conference or presbytery. It is written in the glowing lines of reform; in the love of doing good. "By their fruits ye shall know them."

Spiritualism stands in superb majesty denouncing every form of intemperance, whether it be expressed in the sot who reels upon the highway, or in him who falsifies truth.

It has ever had a trumpet voice protesting against the evils of the hour; declaring war to be but a legalized form of murder; capital punishment, barbaric and inhuman; the liquor evil a cankerous corruption, destroying that root of happiness, the home. It believes in a universal ballot, in the Golden Rule as the summary of true religion: "Whatsoever ye would that men should do unto you, do you even so to them."

It believes in the unity of religious thought; it believes in charity; it believes in the Bible; it believes in God.

It believes that wrong, the transcendent, must ultimately perish through the fulfillment of that mighty prophecy, "the Kingdom of God in the hearts of men."

How long, therefore, must Christ repeat in our dull ears: "They who are not against us are for us," and how long before we catch the import of that great admonition: "Judge not, lest ye be judged."

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PROGRESSION THE LAW, MAN THE ULTIMATE.

(Continued From First Page.)

and the lessons of nature he learns to reason and to hope, to know what the future has in store for him. He realizes that all the surging of his inner and better self—all the longings of his interior nature, for which the earth has no satisfactory response—may yet be explained and gratified under the law of progress.

He is not alone or unaided in his efforts to progress; the experiences of those who have preceded him to the higher life teaches him that his ability to improve his spiritual nature is unlimited; that the more he truly improves and progresses in time, the more readily may he advance hereafter; and that when he shall leave the plane of the earthly for that of the spiritual, he will find that Progress, even in an accelerated ratio, is both the theory and the practice in the future glorious home of the soul; and that there is no cessation of existence or arrest of this law throughout the countless ages of eternity.

"This all recalls to mind the sublime and established truth, That Cause is using nature as an effect to produce Spirit as an Ultimate."

ETERNAL HOPE.

I think heaven will not shut forever—
Without a knocker left upon the door,
Lest some belated traveler should come
Heart-broken, asking just to die at home;
So that the Father will at last forgive,
And looking on his face that soul shall live.
I think there will be watchmen through the night,
Lest any, far off, turn them to the light;
That he who loved us into light must be
A Father infinitely fatherly.
And groping for Him these shall find their way
From outer dark, through twilight into day;
I could not sing the song of harvest home,
Thinking of those poor souls that never come,
I could not joy for harvest gathered in
If any souls, like tares and twitch of sin,
Were flung out by the farmer to the fire,
Whose smoke of torment, rising higher and higher,
Should fill the universe forevermore.

Dear God, it seems to me that love must be
The missionary of eternity!
Must still find work, in worlds beyond the grave,
So long as there's a single soul to save;
Gather the jewels that flash Godward in
The dark, down-trodden, toad-like head of sin;
That all divergent lines at length will meet
To make the clasping round of love complete;
The rift 'twixt sense and spirit will be dealt
Before creation's work is crowned and sealed;
The discords cease, and all their strife shall be
Resolved in one vast, peaceful harmony.

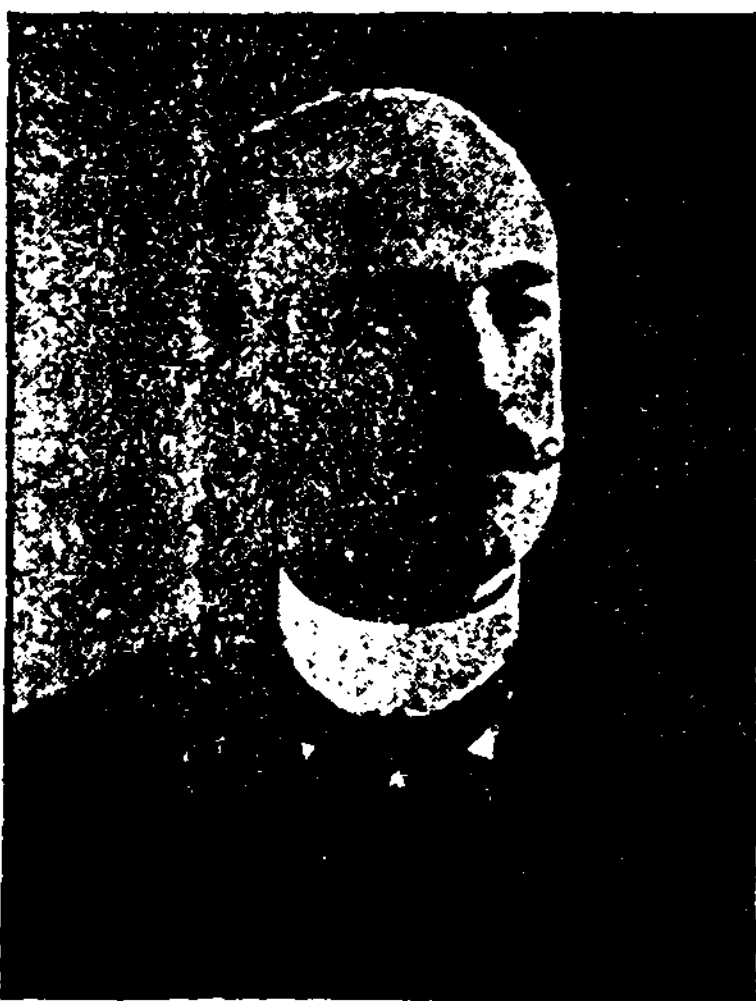
—Gerald Massey.

Your Friends Can Do the Same.

We have had quite a stir in Spiritualism lately in the west end of this old Quaker town. A much-loved neighbor boy, 14 years old, passed on suddenly, which left the family heart-broken. The boy's father was urged to attend a materializing seance. He was very skeptical, but went. His son came out several times and talked with his father, which made a deep impression upon his mind, and he is now so thoroughly convinced of spirit return that, as he said, no one could convince him of the contrary.

The brother is an esquire of the town, and sufficiently strong to stand by his own convictions, and spread the truth whenever he can. This has made an awakening in our neighborhood.

I will herewith send you a little poem which I have translated from the German. It is so pathetic, and draws out so much tender emotion from mother's heart, that I feel like



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giving it to you and hope that it will appear in the SUNFLOWER:

THE MOTHER.

From the German.

BY KARL GROKE.

Why didst thou do this to us,
Thou lovely truant child?
I search for thee at every door,
Where thou so late hath smiled.

I seek thee in the lonely house,
Where happy thou didst sing;
And wonder over field and moor
Where thy light feet did spring.

At last I came to the City White,
And weeping, entered there;
It must be midst this silent bloom
Thy bed is here somewhere.

With tears I see the little mound
And weep till I am wild;
Oh, why didst thou do this to us?
Thou lovely truant child.

THE CHILD'S REPLY.

Why search for me, O mother, dear?
Restrain thy weary moan;
Dost thou not know that I must be
Here in my father's home?

Happy I was in the green earth dale,
With mother heart so near;
But brighter for it is to dwell
In the light of heaven here.

Sweet was to me thy fostering care,
My bed was soft and warm,
But thousand times more joys are mine,
Here in my father's arms.

Why seek for me, sweet mother dear,
On earth, with thy fond love;
Soon we shall meet with glowing hearts,
In the Eden home above.

JOHN A. HOOVER.

THE RIPPLING BROOK.

There's some music none can copy;
No, 'tis not the tinkling bell,
But the rippling murmur
Of the clear brook in the dell.

In summer it looks like a mirror,
So glossy and clear and cool,
That the children stop at its mossy brink.

As they hurry home from school.
But in winter there comes, Oh, such a change,
It is covered with ice and frost,
And the children stop to skate on its face.

Never thinking of beauty that's lost.

Then when gentle spring comes over the land,
That brook so icy and cold,
Is changed to a mirror, so glossy and clear.

It looks like the mirror of old.
Flossie Griswold.
Lily Dale, N. Y., age 12 years.

TODAY.

So here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

Out of eternity this new day is born;
Into eternity at night will return.
Behold it aforesaid no eye ever did;
So soon it forever from all eyes is hid.

Here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

—Thomas Carlyle.

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WAUKESHA, (W. S.) CAMP.

Arrangements for the campmeeting at Waukesha, to be given under the auspices of the Wisconsin State Spiritualist Association, are progressing rapidly.

So satisfactory is the progress, that by the time camp opens, July 17th, everything will be in readiness for visitors, and a first class time will be accorded from the first.

There is no more beautiful place in the country, than Waukesha, and many are the attractions for the visitors who wish to make their summer home there. The camp grounds are situated in Griffen's grove, within the city limits, and within easy reach of all parts of Waukesha.

Talent of the highest order will be in attendance and will combine their forces toward making this camp a grand success. Four of the principal railroads run daily trains through Waukesha, giving unsurpassed facilities for reaching the camp.

Among those who will take part in the program are the Rev. Moses Hull, Mrs. Mattie Hull, Rev. T. Grafton Owen, Mrs. Catherine McFarlane. Other workers of the same high order will be with us, and aid in making the program a strong one. The names of these will be given in a few days in some arrangements are complete.

I would advise all who contemplate visiting the camp, and tenting on the grounds to write at their earliest convenience and secure tents, etc. Remember there is no point at which you can spend a more profitable month than at the Waukesha camp.

If you want programs, send in your names now, that you may have them sent the moment they come off the press. Don't forget the dates, July 17th to August 16th inclusive. The best time for a good outing. Write for particulars to Clara L. Stewart Pres., Whitewater, Wis., or Will J. Erwood, Secretary, 1334 Pine St., LaCrosse, Wis.

WILL J. ERWOOD, Sec'y.

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If so, it will be well for you to investigate the investment opportunity offered by Dr. Peebles Institute of Health. Some months ago the Dr. and his business associates incorporated their medical business at Battle Creek, in order to secure certain legal protection granted incorporated companies. Believing that the earnest cooperation of Spiritualists of the country in this great work would add still further the wonderful growth and success of the company, the doctor and his co-workers have decided to place a portion of the treasury stock in the hands of the Spiritualists throughout the country. A large amount of the original block of stock offered has been taken, but there are still a few hundred shares to be sold at the original offer before the price advances, so if you are interested write at once for particulars.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best.

Money invested in Dr. Peebles Company to-day under his present offer will draw handsome dividends from the first, in addition thereto, the stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent dividends are guaranteed from the first, and much larger ones can be expected after the first year.

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